language is Indo-European, closely related to Persian, and they were probably a part of that same movement which brought others of the Indo-European linguistic group, such as the Armenians, Hittites, and Persians, into the Middle East. Racially it is difficult to give an opinion, because little work of a modern nature has been undertaken among them. In the older parlance of physical anthropology, however, they exhibit traits considered much more characteristic of the races of Europe and Central Asia than of the Arabs to the south, such as blond hair, blue eyes, fair pigmentation, and round heads. They give immediate evidence, by these older criteria, of being a mixture. In religion they are Sunnite Muslims and are thus set off from the Shiite Iranians to the east. Whether this is the result of their original conversion or the continued influence of the Sunnite Turks and Turkomans is unknown.

Ethnologically almost no systematic investigations have been made among the Kurds, although a few brief, but accurate, generalized descriptions are to be found.[1] These last, however, have been written by persons, administrators, missionaries, travelers, and the like, who are not ethnologists. This, in itself, need not constitute a deterrent, but their primary purpose in publication was not the portrayal of a culture. It is unnecessary to review here the large number of other types of references to the Kurds, extending from ancient times to the present, except to remark that their most distinctive characteristic is their prejudice

[1]For example, May, 1951.

4: Hansen E-5 (1957) 1961 MA11 Kurd MA11

CHAPTER I

FIELD OF INVESTIGATION

The Kurds are an Indo-European people whose tongue, which has several dialects, is related to Persian. By religion they are Sunnis of the *shafi'i* rite of Islam. Kurdistan has never existed as a political concept, though the Kurds appear through history to have inhabited the same mountainous areas as they do to day. To the north their country, whose backbone is the Anti-Taurus, is bounded by a line, drawn through Erivan, Erzerum, Erzinjan and then in a crescent through Mar'ash towards Aleppo. To the south-west the line runs along the foot of the mountains to Nusaibin, thereafter to the Tigris and Mosul and then in a straight line to Mandali on the frontier between Iraq and Iran. To the east the limit of the Kurdish area runs in a south-easterly direction from Erivan, comprises the Maku district, part of Khoi, Urmia, Mahabad, Saqqiz and Sanna to Kirmanshah. The main road from Kirmanshah to Kasind, and thereafter in a straight line to Mandali, roughly forms the border between the actual Kurds and the Lakks and Lurs related to them.

Descriptions of people who can be taken as the ancestors of the Kurds of our day are found in Xenophon's Anabasis (400 B.C.) and given by Strabo (64 B.C.–20 A.D.). It has been maintained that the Kurds were identical with the Medes of ancient times. In regard to the various theories concerning the origin of the Kurds see Nikitine[1]. The legend concerning a mysterious descent can be found in "Sharafnameh", the history of the Kurds, written in Persian in 1596[2]. Since the Median kingdom succumbed to the Persian king, Cyrus, in 550 B.C., the area that is now Southern Kurdistan was first a part of the Achaemenid kingdom (until 331 B.C.) and was thereafter ruled by the Greek Seleucids, by the Parthians, Persian Sassanids, Arabian caliphs, Mongols and Türkomans, until the Persian Safavi dynasty and the Ottoman empire laid (1639) the boundary between them through Kurdistan. To-day this area, which is inhabited by about 5 million Kurds, is divided between Iran, Turkey and Iraq, with small overlappings in Syria and the Soviet Union[3]. Thus, in 1639, the Persian Kurds were separated from their countrymen, who remained under Turkish rule until the end of the First World War.

At the end of that conflict in 1918 the two Turkish areas, the Basra and Baghdad Vilayets, were united to the Arab State, Iraq, under British mandate, whilst the question of the national status of the third area, the Mosul Vilayet, whose northern mountains were inhabited by Kurds, was made the subject of further negotiation. Inspired by Art. 12 of President Wilson's 14 points, the idea was mooted at the peace negotiations at Sèvres in 1920 of creating an autonomous Kurdish state with a prospect of complete independence[4]. This was to comprise the areas east of the Euphrates inhabited

26: Kappers D-5 (1929-30) 1932 MI Middle East
LEVANTINE JEWS NF4
IRAQ NH1
— 18 — CHERKESS NN5
KURD MA11

ed in the empire of Saul, David and Solomon) is strongly mixed with Hebrew elements. Although their facial expression nowadays is different from the Jewish, the more hereditary—and in this case (brachycephaly)—even dominant head index has remained. That this people has also influenced the population of Mesopotamia appears from the Irakian curve in which the 80—80.9 peak characteristic of this desert border group is still outstanding (fig. 5).—

Fig. 13. Jewish types of the 9th century B.C., Jewish men bearing tribute from King Jehu to Shalmaneser II (taken from Soloman).

With the Irakians also the fleshy, curved nose seems to be more frequent (*Dr. H. Frankfort* called my attention to this). This might be due to Hittite influence, that may have affected also the aspect of the Jewish type. Hittite marriages especially in prexilic times were quite frequent (cf. *Zedekia*). That this influence has become more pronounced with the Aschkenasim than with the Sephardim is not strange.

Whereas the Sephardim migrated away from Hittite centres, the Aschkenasim, on their Northern migration through Anatolia and the Balkans, have mixed with Armenoid blood, which explains the fact first emphasized by von *Luschan* that so many Aschkenasim have Armenoid features[1]).

I now come to a totally different sample of the Near East, the Kurds, the Caucasians and Persians.—

Here again the frequency curves bring light in many obscurities caused by the old system of using averages, which instead of emphasizing the differences between various components of a people obscures their analyses.

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1) A striking example of Armenoid influence on the Northern Jews is the fact that near lake Urumiah the Jewish head index is the same as the Armenians, as first stated by *Chantre* and confirmed by *Weissenberg*. This is one stronge argue we know that brachycephalie with great anatomical characters is predominant in Israel, as was proved by *Fawcett*.

26: Kappers D-5 (1929-30) 1932 MI Middle East
CHERKESS NH 6
KURD MA 11

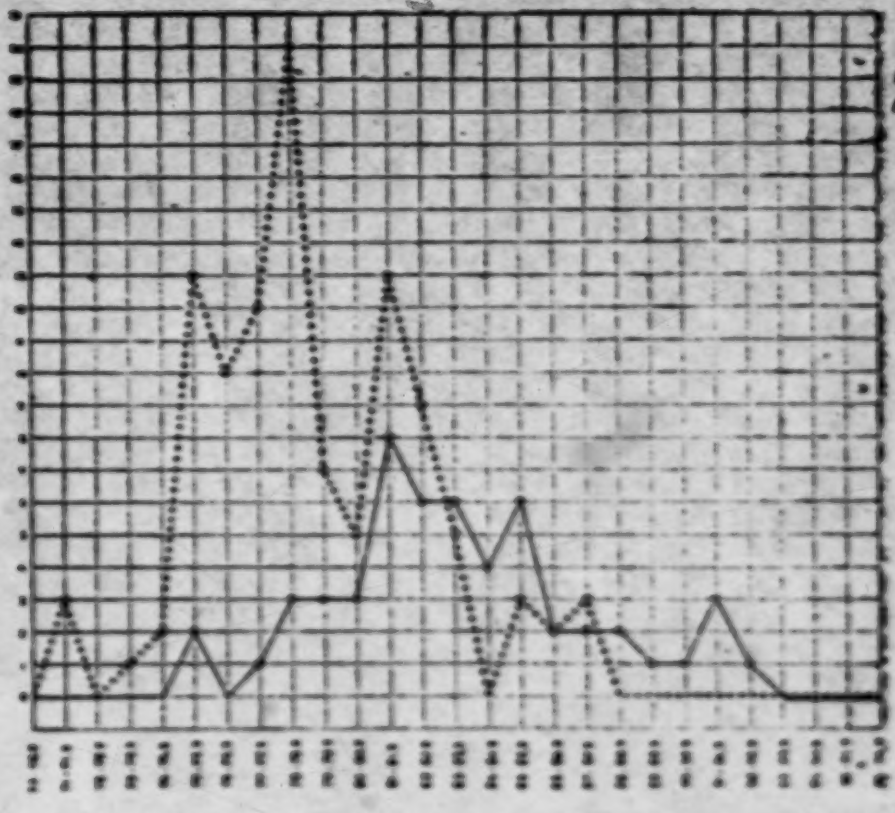

Fig. 14. Continuous line: frequency curve of 54 Caucasians superposed on the frequency curve (crossed line) of 106 Kurds.

If we consider my frequency curve of the Kurds (which is identical to Chantre's curve of 332 Kurds), it immediately appears that this is a mixed people, the majority of which is mesocephalic, to which a good deal of sub-brachycephalics is added (fig. 14).

Here the question arises to which race belong the mesocephalics, and to which the subbrachycephalics among the present Kurds? For this we have to study the present races living near Kurdistan in the Western Caucasus, the Turkestanese, Mingrali, Georgians, Chantre, all of which belong to the subbrachycephalic Caucasian race. These are studied by *Kraushoff*, Chantre, von *Erckert* and myself.

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1) It should be emphasized that the Armenoid hyperbrachycephalics are very rare among the Kurds, as clearly results from Chantre's and my measurements (428 individuals). Both of us found only 9% of the Kurds having an index higher than 85.0.

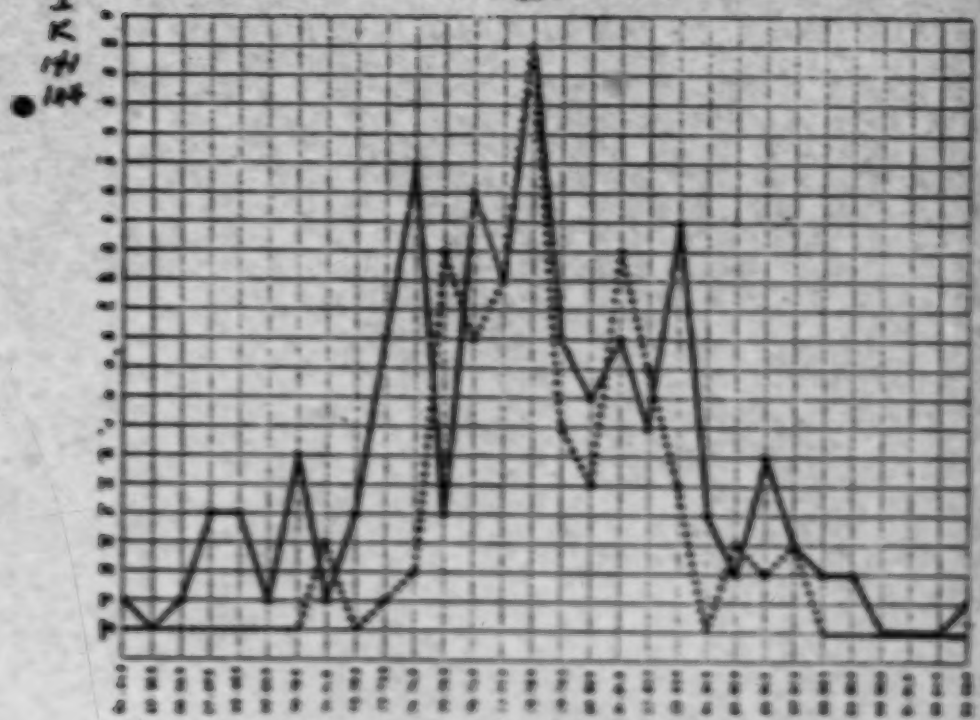

Fig. 15. [illegible] between Persian-Indian (male and female combined) and Kurdish indices.

Personally I measured 54 Turkestanes and getting their frequency curve is that of the Kurds, it appears that the Caucasian curve coincides with that of dolichocephalic Kurds and that most likely the present Kurds are an Iranian mesocephalic race, mixed with what is called the "brachycephalic Caucasian race."

The mesocephalic Kurds although their cephalic index is only slightly higher than that of the Persian Azerbaijan Turks are closely related to the Iranians in Persia, whose index peak coincides exactly with that of the mesocephalic Kurds (see the superposed Kurdish and Persian curves in fig. 15). These 70 million Iranians live in North Persia, where they seem to form a large part of the population.

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a) The gravity male curve runs so identical with the mixed male and female curve that I preferred to omit the latter.

4x Wilson G-3 (no date) 1937 MHI Iraq MHI

a severe slump in the camel market. Slowly and very reluctantly the bedouin are turning to cultivation and feel themselves immeasurably lowered in the process. Strangely enough, they are also to be found in greasy overalls, working on the rigs of the Mosul Oil Companies. In this work they do not lose caste as they do if they become cultivators.

Shaikh Ajil al Yawar is the paramount Shaikh of the 'Iraqi Shammar. He is an outstanding personality possessing a fine presence and a wonderful charm of manner. With singular astuteness he has managed to control his tribesmen, keep on the right side of successive governments and at the same time amass a considerable fortune for himself. During recent years his figure has perhaps suffered somewhat from the use of motor-cars instead of riding a fiery Arab steed or liver-shaking "dhilkol" (trotting camel).

Turkomans

Leaving the Arabs, we come to the Turkomans. They are the remnants of ancient immigration and are to be found in Tel Afar town between Mosul and Sinjar and in a string of villages across to Altun Kuupri and Kirkuk. Arbil is also largely a Turkoman town. The village of Nainawa, the ancient Nineveh, just across the Tigris from Mosul, is Turkoman. In a mosque built on uncovered Assyrian remains it contains the reputed tomb of the prophet Jonah. The mosque is also said to contain a portion of the vertebra of the whale!

Kurds

Next we come to the Kurds, who form by far the majority of the population of the mountain areas and who are also to be found in a large number of villages well south of the mountains. The Kurds are Aryan in origin and Sunni Muslims by religion. The mountain Kurds and in fact all the mountaineers of Kurdistan bear a close resemblance to the Scottish clans of two hundred years ago. They are still organized on a tribal or clan basis, though the increase in government control and influence is naturally tending to destroy this organization and undermine the power of the chiefs, or Aghas as they are called. Aghas may, however, still be seen proceeding to town or market with a "tail" of armed henchmen and even a pipebearer. The Kurdish pipebearer is, however, concerned with the Agha's tobacco pipe and not with music. Kurdish music is nevertheless played on a pipe